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UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION

Jenkin Lloyd Jones, Editor 1880-1918

A JEWISH PRAYER.

We are tossed from billow to billow
Like pebbles upon the coast;
Like flowers that grow in the pathway
We are crushed by the trampling host.

Our faith and our hope and our courage
Like shadows are melted away,
And our lips, too feeble for cursing,
Can only forgive and pray.

Oh, grant us the power, Jehovah,
To befriend them who clothe us with pain,
If hate be the weakness of slayers
Let love be the strength of the slain.

Let us smite them with weapons of mercy,
And pay them with roses for rue;
Let us teach them the love of their Saviour
Whose heart was the heart of a Jew.

The Stratford Journal. —*Henry T. Schnittkind.*

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOL. LXXXIII. THURSDAY, JUNE 19, 1919 NUMBER 16

INTIMATIONS.

So life goes by, yet leaves this starry gold:
All things that once were wonderful and true,
Kin to the best and what may not grow old,
Sifted of dust, disclosed forever new.

Thus in the waste of swiftly passing years
These wondrous things are proof of what may be,
For even now beyond the gate of tears
They stand revealed in immortality.

THOMAS S. JONES, JR.

After the German peace, the Austrian! Ruthlessness and vengeance are written in every line of this reported agreement of the Paris Conference. One thinks inevitably of the famous passage in Matthew's gospel, "Wheresoever the carcase is, there will the eagles be gathered together." All President Wilson's prescience of the meaning of a peace with victory, has now been fulfilled. The triumph of arms has absolutely defeated the high aims and purposes to which the battle against the Central Empires was solemnly dedicated by those who bled and died. War is again revealed as a thing of perfect evil. J. H. H.

It is amusing these days to hear people talking about the preservaton of "the existing order." *The existing order!* Where is there any order in the world as it exists today? Is there order in the field of politics? On the contrary, issues have never before been so confused, party divisions so chaotic, or partisan feeling so bitter and vindictive. Is there order in the industrial field? On the contrary, the strife between capital and labor is extending to ever wider bounds, and is deepening hourly in ferocity and violence. As for the international field, all pretense of order disappeared in 1914, and the utmost efforts of a so-called peace conference, since the armistice, have thus far failed completely to stay the flood of ruin. *The existing order!* If this is order, what, pray, is chaos? If we were not persistently fooling ourselves with phrases, covering up the horror of fact with the pleasant disguise of camouflage, we should all of us have discovered long before this that there is no order in the world, and has not been for generations. We should not have needed the Great War to dramatize for us on a colossal scale the disorder which lies at the heart of our capitalistic system of life. Confusion, struggle, waste, cruelty, wanton destruction, selfishness, fear, hate—these are the constituents of our so-called "existing order." The Great War, with its exhaustless tide of death, starvation, pestilence, misery, despair, is only the logic of all that has gone before. We have no order in things as they are. We have no anarchy to fear, save the anarchy which is now devouring the world. What we are seeking is order—what we must have, if we are to survive, is some arrangement which shall lift us from waste to economy, from struggle to co-operation, from fear to love. And in all the welter of this present darkness, one thing at least may bring us hope—that no change can be worse than the inferno in which we are now engulfed. We can lie where we are, and perish, of course. But any movement is bound to be upward. Hence the welcome which should be extended to any and every program of reform!

J. H. H.

George Bernard Shaw, writing in a recent number of the *Labor Leader,* has some wholesome things to say about the Russian situation. "Pro-Germanism," he writes, "was a myth, a mere excuse for thieves who wanted to loot bakers' shops, and political and intellectual rioters who wanted to loot Parliament and the universities . . . No Englishman wanted the Germans to win and to impose the Prussian system on England. . . But if we continue our royalist war on the Russian revolution there will be genuine pro-Russianism in England. There will be millions of Englishmen, including all the best Englishmen, who, far from wanting Generals Kolchak and Denikin to win, will most ardently pray that they may be knocked into a cocked hat by the Bolshevist troops, even if, to our eternal disgrace, some of their soldiers may be English soldiers." Here is counsel which it would be well for Washington as well as Westminster to heed. Not all the lying in Christendom can make the Russian situation comparable to the German. A million falsehoods have not yet been able to persuade the people that Lenine is a second Kaiser, and his regime a new and more dreadful Prussianism. Quite apart from all the ills of Bolshevism, there is apparent in Russia today an elementary struggle of a great people for liberty. Millions in America, as well as in England, know this; and they know that interference in this struggle, on behalf of such reactionary leaders as Kolchak, is an attempt to defeat this struggle and restore the ancient tyranny of the Czar. The government which enters upon this policy of interference, under the fond delusion that a year of unprecedented lying has blinded the popular mind to every-

thing but the horrors of Bolshevism, is destined to a terrible awakening. It will be "playing with fire" in England, says Mr. Shaw.

The schism will not be an easy matter of giving a Quaker two years' hard labor for refusing to put on a khaki tunic. It will be a matter of passive resistance to the tax collector on an unprecedented scale, and possibly of active resistance pushed to the point of civil war. For the war in the East is a reflection of the social struggle here.

New evidence of the deliberate misinformation foisted upon the world about the Russian situation, is contained in an interview just given to the press by Frazier Hunt, a war correspondent recently returned to this country after several months spent in Russia. He paints a terrible picture of the economic conditions, of course, for there is no longer any concealment of the havoc wrought by the Allied blockade. "There are few factories running in the country at present," said Mr. Hunt. "Transportation is demoralized and industry is at a standstill." Ninety per cent of the people are livng on short rations, food is very high, horse meat selling at $4 a pound, and sugar at $10 a pound. But, he added, the tales of mad orgies of blood and murder were gross exaggerations, so far as he had observed. "For example," he said, "take the tales told me at the Finnish border when I was entering Russia. The Finns swore I would be shot and never return alive. I was received cordially, allowed to go wherever I wanted, and the only inconvenience I suffered was lack of good food. I felt as safe everywhere as I do here in New York. . . . The only persons who are shot down in the streets are the highway robbers and thieves. Soviet Russia has little patience with them or workers against the public weal." Mr. Hunt had warm praise for the educational work of the Bolsheviki. "Here is a government," he said, "that has opened 9,500 new free schools for the people and supported the students gratis, that propagated the arts, science and literature." On the other hand, this same government, true to its socialistic ideals, was tearing down "the very pillars of conventon." As to the future, Mr. Hunt warned that "the United States should not be guided in its Russian policy by the imperialistic propaganda of the Old World." He believed that Kolchak had only half a chance of winning against the Bolshevist government, even if recognized by the Allies. He concluded with the emphatic statement that the world must become reconciled to the fact that the Russians could not be satisfied with anything but a radical government. It may be added that this interview was published in the New York *Times*, a newspaper bitterly hostile to the Bolshevist regime. J. H. H.

Another witness equally well informed, writing in a newspaper stanchly anti-Bolshevist in sentiment, is Isaac Done Levine of the New York *Globe*. In a dispatch dated at Moscow, on May 19th, this correspondent declares that the Soviet government is stronger today than ever before, that the streets of Moscow and Petrograd are safer than those of New York and Chicago, and that the people are united behind the government by reason of their determination to resist Allied intervention as displayed in Admiral Kolchak's army, and the blockading fleets in the Baltic. The dispatches sent out from Paris dealing with the Russian situation, says Mr. Levine, "are absolutely contrary to the facts." It seems incredible that any conspiracy of misrepresentation could be so long-sustained and on the whole so successful, as that which has been directed now for over a year against the Soviets of Russia. It would have been impossible, of course, except under the extraordinary conditions created by the Great War. For this very reason, however, do we know the responsible agents in the matter. The same forces which have created a bogus league of nations, written an imperialistic peace, and cursed Europe with starvation, have wantonly filled the world with lies about the Bolsheviki. The enemies which they have made tell much about these revolutionaries.

J. H. H.

Modern sociology shows that Christianity and the Bible are based on radical democratic foundations which have been hidden from view by aristocracy and special privilege. The God whom Jesus worshipped—the God of the Bible—was against the exploitation of the plain people by a wealthy master-class. The struggle against economic oppression is the key which explains the mighty warfare against heathen gods. . . . The modern church has its choice: It can travel the conventional path, and suffer increasing loss of influence; or it can enter upon renewed study of its origin, learn the social-democratic meaning of the gospel of Jesus, and help to inspire men with a high and holy enthusiasm to make the world a better place for the children of God.

This statement, written by Prof. Louis Wallis, appeared as a half-page advertisement in the Baltimore *Sun* on May 3rd last. It is an accurate analysis of the dilemma now facing the churches. "The moment to decide" has come! The churches, if they would live, must cast in their lot with democracy. And they must do this not only by expressing sympathy with the political and economic aspirations of the people, but also by reorganizing themselves for the proper service of democracy in ways ethical and spiritual. Hence the significance of the community church movement! J. H. H.

All good Christians believe, of course, that they ought to love their neighbors as themselves; but there are many among them who need help in answering the question, "Who is my neighbor?"—*Washington Gladden.*

The Actor's Hamlet

It is an encouraging sign when a city is so fortunate as to see two representations of Hamlet in one week. It certainly speaks well for the courage of the actors. It reminds us of the old days in England when in provincial towns the stock company would give a week of Shakespeare while a visiting tragedian and his company would, at the rival house, present some five or six of the plays. But those were the days when drama was the ordinary fare of the people. When I was a boy in Liverpool, I saw Shakespeare performed at three different theaters in one week, and the public could patronize actors of quality from one penny upwards. It is sad to think of the great change that has taken place in the taste of the people during the past forty years or so. Nowadays it is a most unusual occurrence to see a Shakespearean play in the American provinces. So it is most encouraging to know that the public have recently witnessed Hamlet given by two talented actors; encouraging because I believe we can only be wooed away from the cheap and tawdry theatrical shows which are now presented for entertainment by a regular course of Elizabethan drama. The American public will always readily respond to the invitation to witness Shakespearean plays produced by foreign artists, but such visits have become in recent years more and more infrequent. With the passing of Irving and Beerbohm-Tree, and the retirement of Forbes-Robertson, we were in danger of losing altogether the opportunity of seeing Shakespeare. Years ago I wrote of the great danger in the system of having a star actor constantly associated with the production and performance of these plays, and at that time I pointed out the probability of the public becoming more interested in the performance of the individual actor than in the representation of the play itself. To obviate that unfortunate condition of affairs, I suggested the creation of the municipal theater in England, a theater which would make the Elizabethan drama its chief work. But nothing came of that suggestion, and now I recognize that without a municipal theater we must depend on the star actor for the performance of the plays. It is most unlikely that we should find the ordinary theatrical manager prepared to gather together a good company and send it out with a Shakesperean repertoire. So we must be grateful to Mr. Kellerd and to Mr. Hampden for their courageous efforts at this time in renewing our interest in Shakespeare, and reminding us that there is an audience for these plays. That is all to the good.

It is, however, about the actor's Hamlet that I wish to write. The actor must depend upon an acting version of the play, for time is an element which enters in, to the detriment of the author, and places those of the audience who have not read the play in its entirety, in rather a false position. The question of time is not easily overcome in this connection, because a dramatic performance must take place between eight and eleven at night, and between two and five at a matinee. Why this arbitrary division should be, has never been satisfactorily explained, but there it is, and we have accepted it without protest. The result is, only parts of the plays are performed, and sometimes some of Shakespeare's greatest scenes are cut out, and others so badly mutilated that the result is never satisfactory to one who has studied the plays in the library. Now Hamlet is, to my mind, the play that suffers more from the acting version than any other. Only once have I seen the whole of the play performed, and that was when Sir Frank Benson gave a Shakespearean festival in London some years ago, and the difference was so great, seeing the play acted in its entirety, that I would urge all admirers of the plays to consider the matter of the abolition of this theatrical rule that a performance must not occupy more than three hours of our time.

I do not know who was guilty of making the first acting version of Hamlet, but I am afraid that version set up a tradition. For some years ago I set myself to the task of examining a dozen acting editions of the play, and found that the speech I considered to be the most important was not in any acting version. Whether the omission is to be attributed to the time question or not, I do not know. It is very difficult indeed to find a reason for its omission. Let me refer to it, explain its position in the play, and try to interpret its meaning. It is the fourth scene of the first act. Hamlet, Horatio, and Marcellus have come to the platform of the castle at Elsinore to verify the story about the appearance of the ghost. It is the place where it had appeared to Horatio and his friends the night before. The scene in the original is as follows:

(A flourish of trumpets, and ordnance shot off within.)

Hor. What does this mean, my lord?
Ham. The king doth wake to-night and take his rouse,
Keeps wassail, and the swaggering up-spring reels;
And, as he drains his draughts of Rhenish down,
The kettle-drum and trumpet thus bray out
The triumph of his pledge.
Hor. Is it a custom?
Ham. Ay, marry, is't:
But to my mind, though I am native here
And to the manner born, it is a custom
More honour'd in the breach than the observance.
This heavy-headed revel east and west
Makes us traduced and tax'd of other nations:
They clepe us drunkards, and with swinish phrase
Soil our addition; and indeed it takes
From our achievements, though perform'd at height,
The pith and marrow of our attribute.
So, *oft it chances in particular men,*
That for some vicious mole of nature in them,
As in their birth—wherein they are not guilty,
Since nature cannot choose his origin—
By the o'er growth of some complexion,
Oft breaking down the pales and forts of reason,

Or by some habit that too much o'er-leavens
The form of plausive manners, that these men,
Carrying, I say, the stamp of one defect,
Being nature's livery, or fortune's star,—
Their virtues else—be they as pure as grace,
As infinite as man may undergo—
Shall in the general censure take corruption
From that particular fault: the dram of eale
Doth all the noble substance of a doubt
To his own scandal.
Hor. Look, my lord, it comes!

Enter Ghost.

In the acting version Hamlet's speech is cut off at the line

More honour'd in the breach than the observance.
Then Horatio says:
Look, my lord, it comes!

That a speech placed in this vital position should be cut, makes one doubt the intelligence of all the actors who have performed Hamlet. Think of it. The dramatist must have had some good reason for placing this speech just at this point in the scheme, and that good reason seems to me very clear. It is there to reveal to us a characteristic of Hamlet upon which the whole scheme of the play depends, and that characteristic is his proneness to philosophize at a moment when he is, or may be soon, called upon to act with precision and force. For its omission there is not even the excuse that the mind of the actor has not had time to realize fully the importance of this characteristic; that the actor at this point is concerned solely with the *action* of the play. If we turn to the second scene of the first act, we shall find that Shakespeare introduces us to Hamlet when he is in a deep philosophical mood, not one that is the result of deep grief in losing a father, but one that has a metaphysical cast about it. In his speech to his mother he says, "Seems, madam! Nay, it is; I know not 'seems.' 'Tis not alone my inky cloak, good mother." His habiliments of mourning, his sighs, his dejected appearance, do not denote the man. He says "these indeed seem, for they are actions that a man might play: but I have that within which passeth show; these but the trappings and the suits of woe." There is something else besides appearance here, and that something else is the real. Now at this time Hamlet has not the slightest idea that foul play was the cause of his father's taking off. Indeed, the king, who killed Hamlet's father, is given the speech which reflects so perfectly the conventional advice of the trite mind to a bereaved person, that we gather from it not one notion of the speaker's guilt. Such is the position before Horatio and Marcellus come to him with the news of the appearance of his father's ghost, and not until he has heard from them the story of what they have seen does he suspect foul play. Therefore, when that night he accompanies his friends to the platform for one purpose, and one purpose only, to meet the ghost, every word set down by the dramatist in that scene must be of vital importance to a proper understanding of the play. And it is in this speech, which no acting version gives us, that we have the revelation of the real Hamlet. A flourish of trumpets and a sound of cannon turn his mind away from his solemn mission, to reflections on the manners and customs of the times. He forgets what might take place any moment at that spot, and his mind reverts to the revelry going on in the castle. Still he does not know that his uncle, the king, had been concerned in the death of his father. Surely, this monumental contrast, of all dramatic contrasts, must have the greatest significance in being placed just here in this play. Boisterous festivity within, where all is warmth, and three timorous creatures on the cold and lonely battlement waiting for a ghost, without. Then, Hamlet's state of mind. He has asked the hour, and has been told that it is the very season, "wherein the spirit held his wont to walk." Yet, at such a moment, his mind can be occupied with a dissertation on heavy-headed revels. But this is only the introduction to the mood out of which there is born the child of his character which is to affect so powerfully his existence. How wonderfully as a metaphysician Shakespeare has drawn this scene. The first part of it in which Hamlet refers to the revels of the king, is, as it were, a thought corridor down which his mind had to pass to express the idea that was uppermost at that moment. And having reached the idea, he forgets his friends, the ghost, everything but himself. Then he is alone with himself; he has withdrawn, as it were, into the innermost recesses of his soul, and in expressing the idea confesses himself to his own soul.

It may seem curious how Hamlet, in generalizing, passes from the particular, the revelry of the king, to the reputation of the Danes for drunkenness, then further afield to the manner in which a particular fault affects the character of a man and mankind. There will always be great differences of opinion as to the real meaning of this speech. It is said that there are forty-seven conjectural readings of the last sixteen words. Perhaps knowledge of this controversy put the actors off the true sense and purpose of the speech, and they decided to cut it out. But the play suffers from the omission, suffers mightily, and no matter what the disagreement amounted to years ago, it is now time that the actor gave his mind to the question again, and removed all petty reasons for its omission. It should be restored. Now I consider that the actor who thoroughly grasps the purpose of this speech can do more to make it plain to the audience than any glossary can to the reader. The actor can denote so quickly the change that takes place in Hamlet's mind. Consider for a moment the effect of the narrative of Horatio and Marcellus in the second

scene. Hamlet, having heard the particulars of the appearance of the ghost, says,

If it assume my noble father's person, I'll speak to it, though Hell itself should gape and bid me hold my peace.

Here he is full of action, forceful intention, ready to take any course that will discover to him the cause of the appearance. Then, when he reaches the platform, when the time is at hand, his attention is taken away from the urgent business of his visit to questions which have nothing to do with the appearance of the ghost. And Horatio and Marcellus can add vastly to the interpretation of this scene by a glance or two of surprise when Hamlet rambles, as it were, off into the general. I do not want to labor this matter unduly, but it is just as well to note that the sound of cannon and the flourish of trumpet denote no unusual occurrence. Horatio, who asks the meaning of the noise, was not present in the scene when the king ordered a health to be drunk to Hamlet with the accompaniment of cannon. So Horatio's question is really not one that requires an answer of so much detail. It is not likely that it has put the motive of their visit to the platform out of Horatio's mind, and it is natural to imagine his surprise, the way he would glance at Marcellus, when Hamlet lapses almost into a state of soliloquizing.

The more Hamlet sinks into himself, the more conscious he becomes that the particular fault in him will be his undoing. He knows the dram of evil is within. He knows that he will suffer from the general censure. And at this moment the purpose and business of his mission need not necessarily be shaped in his mind. The other idea has come and has caused an explosion, dispersing the form of the idea of action; it is there but it is there in fragments. And it is the appearance of the ghost to him that shatters the philosophical idea, and brings him back to the particular business with which he must deal.

What a wonderful thing it would be if our local rulers realized the importance of the Shakesperean drama, if they could understand what its significance is to the time in which we live. What might we not restore that is beautiful and precious in the life of the people, if they could have the Elizabethan drama adequately presented at a municipal theater. Is it too much to hope for the day when the local authorities will realize to the full their responsibility and help to revive an interest in the English language, the language of Shakespeare?

FRANCIS NEILSON.

COLUMBUS.

Would that we had the fortunes of Columbus,
Sailing his caravels a trackless way
He found a universe. He sought Cathay.
God give such dawns, as when, his venture o'er,
The sailor looked upon San Salvador.
God lead us past the setting of the sun
To wizard islands, of august surprise.
God make our blunders wise.

—*Vachel Lindsay.*

CONTRIBUTED

The Seeker for Truth

A FABLE

There was once a young man who said one day, "I shall go now and search for Truth in all the world, and I shall find her and win her love."

And he set out along the dusty country road, walking toward the mountainous lands of the foreigners.

For many years he wandered about over the face of the earth, always seeking Truth. He visited far away lands where there is no winter but only eternal spring. And he visited lands where summer never comes. In many cities and among the people thereof he sought for Truth.

And when he was old and tired he returned again to the place of his birth.

The people there remembered him, and they asked maliciously, "Did you find her? Did you find Truth?"

And the wanderer answered them simply, "No, I did not find her. But I know that I must have passed her on the road, or been near to her in some great city or where boats go with the tide, and knew her not. I did not find her, but the fault was mine. My eyes were not sharp enough, my brain was not clear enough. But when I come again into the life of this planet I shall take up the search anew. And, perhaps, the next time I shall find her."

"What an old fool you are!" cried his neighbors derisively. And the parson wisely observed, "He has wasted his life."

But a little child came to the old man's knee and looked into his face, saying, "I am your friend. Tell me about the lands beyond the sea."

JAMES WALDO FAWCETT.

"Contrary Minded? It Is a Vote."

Those of the radical Unitarian wing who were present on Tuesday of Conference week were thrilled with a new experience: I refer to the spirited voting on a certain resolution. While we deplored the strain for our honored President, he seemed quite up to it all, and though harmony is a delightful attainment, we have wondered if as Progressives we were really awake, truly alive.

During those years that preceded the war great peace parties were formed, not to right wrongs, see justice done, or inaugurate startling reforms, but simply to extract a promise *calculated to suppress rebellion.* When reforms of the ripping, tearing, overturning variety alone could have prevented the catastrophe; when such peace parties were financed by millionaires, then not "guiltless of their country's blood," how many of those who formed the radical wing were cast down and dumbfounded by the old refrain (contrary minded? It is a vote.) Who dared be "contrary minded"? Seeing a fine equipment, a great fund ready for use, we have returned each year impelled by the feeling that some decided stand would be taken for humanity. Well, we had not then the experience of the great war.

We predicted, but could not exactly demonstrate, the unprincipled adventures which men will undertake when militarism points the way. We knew what England did in the Boer War. In my youth we memorized

those last words of Robert Emmet, the noble Irish martyr, "When my country shall have taken her place among the nations of the world, then, and not till then, let my epitaph be written." To many minds, England was the military menace of the world, but another great power descends by the awful path of military decadence to a cruel confidence that makes England look febrile, beneficent, anything but a conqueror, and this republic is rushed wil you, nil you, into a state of panic. We heard the peremptory mandate: "Of two evils, choose the least," and who shall say we chose unwisely? Many of us have come to find the words of my text most unwelcome in all great conclaves for human welfare. "Hold, brothers, it is a tie," sounds better and proves that men are thinking, not being driven. In '63 Gail Hamilton wrote much more fearlessly than Rose Pastor Stokes has written, but she was not incarcerated.

New occasions teach new duties,
Time makes ancient good uncouth,
They must upward still, and onward,
Who would keep abreast of truth.

Are we indeed slipping backward? On my ears long accustomed to the sprightly ayes of middle-aged women and men, that thundering "*No*" in the tones of virile young manhood was music. That things can go on as they are is unthinkable; that the spirit of Christ is to be snuffed out, stamped out, hissed out of American life is unbearable; that nothing better than force of arms, blockades and endless cruelties offers as a last resort from our Creator is rank stupidity. What nation can keep abreast of truth under a military regime, which exists only through deception, bribery and espionage! Better nations crumbling in the dust than to admit of things like these.

But human beings cannot live without hope, both for this world and the next, and there is today in America, upheld and sustained by "hands across the sea," a growing body of men and women soon to be augmented by our disillusioned warriors, who are unafraid, who when the ayes and nays roll in must forever discredit that old monotonous "contrary minded? It is a vote." K. R.

TO AN OLD LADY IN A TRAIN.

Her hair was beautifully white
Beneath her bonnet, black as night,
Which, plainly of New England kin,
Was tied with strings beneath her chin.
And when she spoke I had no choice
But listened to that soft crisp voice;
And when she smiled, I saw the truth,
She had been lovely in her youth,
And with those quick, observing eyes,
Was charming still to all the wise.
And still, in spite of bonnet-strings,
She thought keen, quaint, amusing things,
With gaiety that many hold
Remarkable in one so old.

We talked ten minutes in a train,
And when we came to part again,
"Goodbye, enjoy yourself," said she.
I told her that ahead of me
No pleasure beckoned, no, I said,
Stern duty only lay ahead!
"Oh, well," her parting answer ran,
"Enjoy yourself the best you can."
And so unconquerably gay,
She went upon her darkening way.

From Wings in the Night. —*Alice Duer Miller.*

News from Europe

The Allies and the Ex-Kaiser.

The date of the trial of William II is not fixed, because the Allies cannot agree on either the court to try him or the charge that should be made against him. The London *Spectator,* dealing with the summarized report of the Peace Conference Committee on War Crimes, says:

According to this summary, it is divided into two parts. The first deals with the responsibility for the war itself, and the second with breaches of the laws of war during the fighting. The commission advises that there should be no prosecution on the first count, but only a "formal condemnation by the Peace Conference of guilty persons." The second part recommends that there should be a prosecution before an international tribunal for the crimes committed during the fighting. A terrible catalogue is given of offences by individuals. The Kaiser could apparently be prosecuted on this count.

The American delegates, however, dissented from the second part of the report. They propose that there should be penalties only for breaches of international conventions, and not for particular deeds which have offended against the general moral sense of the world. Unexpectedly enough, the American argument as regards the Kaiser's immunity develops into something like an assertion of the divine right of kings! On the whole, readers of this summary would come to the conclusion that the Kaiser would escape any worse fate than being brought before the Peace Conference and, in the soldier's phrase, "told off properly." The *Times* of Wednesday, however, announced that the drafting committee of the Peace Treaty have drawn up certain clauses for insertion in the treaty, and these put quite a new aspect on the case.

The first of these clauses begins with the following words: "The Allied and Associated Powers publicly arraign William II. of Hohenzollern, formerly German Emperor, not for an offence against criminal law, but for a supreme offence against international morality and the sanctity of treaties. A special tribunal will be constituted to try the accused." It is then explained that this tribunal will be composed of five judges appointed by the five Great Powers. Article II states that as the German Government has not ensured the punishment of the persons accused of violating the laws and customs of war, such persons will be brought before military tribunals appointed by the Allied and Associated Powers, and will be subject to punishments laid down by military law. Article IV requires the German Government to furnish all the necessary documents and information.

"Nationalization of Women."

A wireless message from Moscow, dated May 1—the day after "the British Press Bureau departed this life, 'unwept, unhonored, and unsung,'" as Harold Bigbie said—reached England and was published uncensored. The message says the story about the nationalization of women by the Soviets of Russia is a fable. Is it time to place this report in the gallery of historical untruths? The message says:

The calumny against Soviet Russia which has had the widest circulation is the most ridiculous and absurd of them all—the baseless lie that women have been nationalized in Soviet Russia. The origin of this fable has been ascertained. In the bourgeois paper, *Staraya Rossia,* of April 17, 1918, a telegram is published from that paper's correspondent in the small town of Chvalynsk, in the government of Saratov. The correspondent announces that a certain bourgeoise, Fedorova, had published in the local paper, *Isvestia,* a scheme for the socialization of women, according to which, on the one hand, prostitution and illicit relations between the sexes is forbidden, but on the other hand the celibacy of women is also prohibited, and every woman is bound to marry.

In this scheme of the bourgeois Fedorova it is asserted that the towns of Luga and Kolpino in the government of Petrograd had already introduced similar schemes. It is hardly necessary to add that this is a figment of the imagination of this unknown bourgeois, and that the two towns mentioned have never introduced such a scheme or anything resembling it, and neither has any other town in Russia. This ridicu-

lous creation of the imagination of an unknown bourgeois was received and treated as an amusing anecdote, and no serious attention was ever paid to it.

In the paper *Svoboda Rossii,* of April 14, there appeared a notice according to which a private letter from Saratov had stated that an anarchist group in Saratov had passed a resolution that the State should nationalize women. Nothing has ever been heard of this resolution except in this published private letter. The whole matter was also regarded as an amusing detail among a newspaper's mixed items. These two facts —the invention of an unknown bourgeois and a resolution of an anarchists' club which has never been confirmed—are the only things which set in motion the absurd fairy fable tales which have gone the rounds of the press of the whole world.

The Paris Covenant and British Opinion.

The Spectator is not at all happy with the amended covenant. It says, "It is extremely difficult to write in a spirit that will be both just and helpful about the final text of the covenant creating the League of Nations," and adds, "Let us say at once that the scheme seems to us to be heavily charged with proposals that spell disappointment and disillusionment."

The Nation says, "It would be wanton folly to conceal or to minimize the grave defects of the League as here constituted and the immediate perils to its very existence should it be attached to and employed for the defence and execution of a bad and unjust peace. The justice and goodness of the peace will in a word be the best testimony to the confidence which the signatories of this covenant place in its validity. An unprincipled and vindictive peace would wreck the League at the very outset." This was written before the "peace terms" were made public. The best description of the covenant is given by *The Nation,* London: "It is a League of Governments, not of peoples, conducted by a tiny group of ministers who are in no effective way the voices of their peoples."

Britain and the Future of Persia.

The Paris correspondent of the *Manchester Guardian* sheds some light on the cause of the delay in hearing the case of the Persian delegates. He says:

I am afraid that the disturbing rumors here about our treatment of Persia have substantial foundation. It is well known that the other Powers have made no objection to the presentation of her case by Persia to the Conference. Our authorities withhold their support, and if information which reaches me is accurate—and I fear it is—the reason for their conduct is that they want Persian affairs to be treated not as a matter for the Conference but as a matter purely for arrangement between the two governments.

It will be remembered that, after the scandal of the removal of Schuster, we joined with Russia in coercing Persia into binding herself to take no foreign advisers without the sanction of the two governments. Is it true that we are reviving these pretensions in another form and demanding of the Persian government that she shall only employ British advisers? Such a policy would be madness, for any government at Teheran that agreed to it, for whatever motive, would provoke a revolution. It is also, of course, flagrantly at variance with our declared policy and our allegiance to the League of Nations, and the sooner the government clears itself of all suspicion of methods that resemble very closely the methods of our former ally and rival in Persia the better for our reputation here and for the prospects of peace in the East.

Home Rule for Scotland.

The bill for the government of Scotland, introduced into the House of Commons by Sir Henry Cowan (C. L.—Aberdeen, E.), provides for the establishment of a single chamber Parliament, subordinate to the Imperial Parliament, and consisting of 148 members, representing the existing constituencies, with the addition of peers. The representation of Scotland in the Imperial Parliament is to continue as at present until readjusted, when separate provision is made for devolution in England and Wales.

The powers of the Scottish Parliament would include all those conferred on the Irish Parliament in the Government of Ireland Act, 1914, except the control of the Post Office and the power to vary customs and excise, but with the addition of the administration of old-age pensions, National Insurance and Labor Exchanges.

The executive power would continue vested in the King, who would be represented in Scotland by a Lord High Commissioner. The administration would be carried on by the Lord High Commissioner, advised by an executive committee of a Scottish Privy Council.

The bill is supported by Sir Donald Maclean, Mr. Hogge, Mr. Harry Hope (C. U.), Major McMicking, Mr. Alexander Shaw, Mr. Murray Macdonald, Sir Henry Dalziel, Mr. James Gardiner, Mr. J. D. Hope, Colonel Greig and Mr. Neil Maclean.

A British C. O. and the Prison System.

Mr. A. Fenner Brockway, the well-known editor of *The Labour Leader,* shortly after serving two years' imprisonment as a conscientious objector, spoke at the Huddersfield Conference of the Independent Labor Party, and said:

Those of them who had been in prison were amazed at the phases of injustice to be found in every two or three cells on every landing. He instanced the case of a discharged soldier in Lincoln prison suffering from shell-shock, who was placed in a padded cell because he was raving most of the day. His crime was that of breaking a plate-glass window, and in his sane moments he was able to say he had broken the window because his allowances had passed away, because he was without work, and because he was starving in the streets of the country for which he had been fighting. In military prisons there were special mental deficiency landings, occupied mostly by discharged soldiers suffering from shell-shock. Most of them had committed military offences, but they were kept in prison, no matter how mentally deficient they were, until their conduct became violent enough for their removal to a lunatic asylum.

It was the literal truth that the present system was so intolerable that the Home Secretary could not find men sufficiently inhuman to enforce the regulations. If the regulations were carried out no prisoner would remain sane for six months, and no prison officer would remain sane for much longer. A prison officer once remarked to him that over every prison door should be inscribed the words: "Forget your humanity all ye who enter here." Prison officers were suffering from the same tyranny of fear as the authorities attempted to impose upon the prisoners.

The prison system treated a prisoner as an animal without a soul, made him lose his self-respect, made service to his fellows in prison a crime for which he had to be punished, kept from him all that was refined in the way of beauty, and brutalized him by a confinement which led to moral dangers, about which he would not speak. Instead of that, if the present system was to serve a real purpose by making those who broke laws better rather than worse, it must build up the respect of the men in prison, it must encourage the idea of human service, and it must bring to them beauty and refinement, so that the prisoner would go back into the world, not embittered against society, but feeling that he was a part of the community, which, for the rest of his life, he would try to serve in a fuller way than he had done before.

FRANCIS NEILSON.

"Mine is a solitude that two may share,
A lamplit table, with an easy chair.
At either end, a friendly book for each,
And—save for clock-ticks pulsing in the room—
Sweet silence; but a silence that may bloom,
At her will or at mine, to loving speech,
This is the dearest place, the holiest bower,
For the enshrining of the quiet hour."

—Omar Khayyam.

THE STUDY TABLE

Three Book Reviews

[1]THE WORK OF PREACHING, is the latest of the well-known writings of Arthur S. Hoyt, professor of Homeletics and Sociology in Auburn Theological Seminary. Indeed, this volume is a "new edition with new chapters" of a former volume with the same title. The work of Professor Hoyt is too well-known to need comment. Here is a sentence from the preface of this volume at once uttering a perennial truth and giving the spirit of the author: "Preaching must be a living voice:—The active practical spirit of the age, the scientific temper seeking for deeper realities, have made men impatient of the stately and formal correctness of the older sermon and critical of any fixed form of the schools, asking for directness and helpfulness, and, above all, the personal note in preaching." The nineteen chapters of the volume are devoted to the various phases of the work of preaching as distinct from that of the more definite pastoral work of the minister. During the days and years through which a preacher is finding himself—and who can say that he has really found himself—such a book as that of Professor Hoyt will give valuable help. His idea of preaching is the vital as over against the formal notion.

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[2]SKETCHES OF SOME HISTORIC CHURCHES OF GREATER BOSTON, is a valuable and remarkably complete survey of the historic traditions of twelve of the Unitarian Churches of Boston and vicinity. Some of these churches trace their history back to the early part of the second quarter of the seventeenth century. Their history is the history of New England Christianity. The men who made this history are the men who made New England, and gave expression and direction to the ideals of America. Their preachers have been the leaders in the American pulpit. The chapters of this volume were first prepared by members of the Woman's Alliance and read at various Alliance meetings and are the happy result of much thought and research. The general and persistent demand for their publication led to their being sent forth in the present volume, of which there is but a limited edition. The book will be welcomed by the many persons now scattered throughout the country, who have formerly been members of some of these historic churches of Boston; and it will also be read with interest by those who wish to study closely the development of American churches through the period when they were supported by state tax, through the fight for separation from the state, and the later separation of the more liberal and the orthodox branches of the Congregational Church.

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[3]THE SOCIAL EMPHASIS IN RELIGIOUS EDUCATION. Like the volume by Professor George A. Coe, "A Social Theory of Religious Education," the book which is the subject of this review, marks the present change of emphasis in religious education. These men are leading in the all-important task of defining the aims of religious education in terms of the awakened social consciousness. Professor Coe points out the fact that until now we have educated our children in the churches, "outside the act of loving." We have taught them doctrine, history, facts about the Bible, rather than specifically trained and inspired them in the act of loving. It is an important consideration. Dr. Lawrence similarly says: "Sympathy, then, becomes the key-word to a rightly ordered life, . . . a sympathy that begins with perception, grows with understanding, and culminates in devotion." "Not just religion, then, but true religion,—religion, that is, that is true to the purpose for which we are here, is what the world needs: a religion that makes men love men, and long to serve them." There is reality in a religious educational program which sees that its aim in the achievement of a religion like this. The aim is not to instruct but to socialize the pupils, the author assures us. This note of reality is sounded again in the chapter on, "The Underlying Principles," where we are told: "Absolute frankness in religious teaching, such frankness as is possible only to those whose trust in the eternal verities is so sure that they are devoid of fear is essential. This is the first condition of the adequate teaching of religion, and the second is that whatever truth is taught should be presented as God's truth. Once catch the idea that things are as they are, that the way they are is the way God made them, so that to know them as they are is to know God, and the inquiring mind is seen to be no enemy to faith but its staunchest friend." Teaching without flippancy and without dogmatism is the goal.

The volume has but four chapters. The first is entitled, "Our Social Relations," which it accepts as normative for educational procedure; second, "The Underlying Principles"; third, "A Suggested Curriculum," and the last, "The Minister's Preparation." Evidently the book is intended for the ministers, and it would be well for them to read it, for in a very true sense the state of religious education in our churches is the minister's responsibility. "It is the minister's knowledge or ignorance, his zeal or indifference, that determines more than any other factor, what is to be the kind and amount of religious guidance given in any parish." The author urges upon the minister, the study of psychology as revealed in books and in human life, systematic instruction in the Bible, the presentation of church history as manifesting the unity of life; and theology with a heart ever aware that, "The theologian who teaches not in love teaches not at all."

The closing words of the volume are worthy a place in the heart of every teacher of youth:

> To teach, that is the supreme calling. Higher work or holier, no man ever did. The supreme personalities of the age have been teachers. To quicken curiosity and provide means for its satisfaction; to make virtue alluring, commanding; to provide growing personalities with those noble ideas and stimulating ideals that will become fixed in them as character; to open up treasures of knowledge and wisdom, making possible a life time of joyful progress; to awaken such desires for greatness of soul that narrowness and deceit are done away and self-pity and despair are made impossible; above all to know one self in doing those things, to be channels of divine power— . . . this is the highest and holiest privilege vouchsafed to mankind.

HARRY FOSTER BURNS.

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[1]*The Work of Preaching;* Hoyt; Macmillan Company, Fifth Avenue, New York; $1.50 net.

[2]The Beacon Press, 25 Beacon Street, Boston; $1.50 net.

[3]*The Social Emphasis in Religious Education,* by William Irvin Lawrence, The Beacon Press, Boston, 90 cts. net.

THE FIELD

"The World is my country, to do good is my Religion"

EXTRACT FROM A PRIVATE LETTER FROM A TEACHER IN BERLIN.

"Most men on both sides have certainly been changed through these horrors, by all that they have had to do and live through out there, and in this way at least the thought of peace and of the League of Nations has made great progress. . . I have always been a supporter of the idea of peace and an opponent of war, which to me is nothing but a sign of savagery. Soon after the beginning of the war I joined what was then a newly-formed Peace Society ('Zentralstelle für Volkerrecht'). At first it could only work secretly and under disguised names; then, gradually, open meetings became possible, but only under police supervision. For about a year and a half it has been able to work freely and openly, and now the League of Nations idea has such enormous support that last Sunday, at a public meeting on this question, two large halls in the building where the meetings were held were packed to the last seat an hour before the beginning. To my great disappointment, I could not get in.

"Germany has been learning many things in a new light. The Germans were certainly, on the whole, an unpolitical people. They handed over their Government, and especially their foreign policy, to a few small, specially chosen classes; and now for the first time their eyes have been opened as to the extent to which Germany, to her own disadvantage differed in her power from other states. I, too, in this hard school of war, have gained clearer knowledge in many things, and I have realized the meaning of the phrase "German Militarism," which we first learned from foreign newspapers. It is with us now totally stamped out, root and branch. I could only wish it were broken throughout the whole world as well. Militarism and Pan-Germanism are with us forever annihilated. The power of the Pan-Germans and Conservatives is so utterly broken that they now only venture into the open under other names. You have, of course, noticed how few votes they obtained in the elections.

"Just as you warn me as to the 'Morning Post,' so do I you as to the utterances of the *Tagliche Rundschau*, and, above all, of the *Deutsche Tageszeitung*. They reflect a chauvinism which has only a few supporters. When will the people at last learn to work together for humanity according to the inclination of their own national interests? . . .

"Germany's domestic life is absolutely at a standstill, and hundreds of thousands, even among the educated classes, are out of work. On the whole, we have now, thanks to the agitation of the workmen, one change of great importance: the workman earns for the most part more than the educated man, and the future that lies before us looks still more serious and gloomy . . . New and fiercer struggles with the Spartacists are ahead, and we imagine that this time it is to be carried more towards the west of Berlin and into the western suburbs. So we don't know what the state of things may be round us here in Lichterfelde in a few days' time. In the Entente countries, too, I hear, the spectre of communistic ideas is causing fear. The German people has suffered in soul and body to an incredible degree, and to me it seems, in all its hideous aspects, in which the worst tendencies of mankind gain prominence, a people with a sick soul that needs nothing else now but quiet for its recovery, so that it can regain its old strength of former days."

(*Printed in the London Herald.*)

BOSTON TRADE UNION COLLEGE.

During the spring of 1919 the Trade Union College, under the auspices of the Boston Central Labor Union, was organized and its first courses of instruction opened on April 7th.

The committee in charge was made up of eleven representatives from the Boston Central Labor Union and five representatives of the instructors giving courses in the college.

The courses were open to all trade unionists of the American Federation of Labor and to members of their immediate families, and it is possible that the admission may, in the future, be extended to include non-union workers as well.

The lectures are given in the rooms of the High School of Practical Arts in Roxbury—a region which is rapidly becoming the geographical center of Greater Boston. The courses during the spring term have been of ten lectures each, meeting once a week from 8 to 10 p. m., the first hour being usually devoted to the lecture and the second hour to a general discussion. The fee charged for the course of ten lectures has been $2.50.

The opening term has begun very modestly with only 160 or so students enrolled, but it is hoped that in the autumn the scope of the work and the number of students enrolled may be largely increased.

* * * *

The experiment is an interesting one in the history of education, because it is perhaps the first time that a college has been started in which the administration lies in the hands of organized labor. There are institutions for higher education in certain radical labor groups, and there are, of course, colleges aplenty for the conservative middle-class, but the great masses of labor who are not radical have for the most part had little or no opportunity for advanced instruction. It is those groups, perhaps the most numerous and the most important of all to reach, that have hitherto been neglected. It is possible, therefore, that this experiment in Boston, humble as it now is, may spread to carry on a very important educational work among the rank and file of labor in Greater Boston and by means of extension courses, throughout New England.

It is hoped that similar experiments may be tried in other centers of the labor population until America has built up a movement to correspond with the great work done by the Workers' Educational Association in England and becomes a part of the great world movement towards "democracy in education and education for democracy."

Prof. H. W. L. Dana.

International Labor News.

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